

PAX



INFESTA
malis.

AMOR



PACIS
alumnus

A PLAINE DIS-

*covery of the whole Reue-
lation of Saint IOHN : set
downe in two treatises : The
one searching and prouing the
true interpretation thereof: The o-
ther applying the same paraphrasti-
cally and Historically to the text.*

SET FOORTH BY
JOHN NAPEIR L. of
Marchistoun younger.

*WHEREVNTO ARE
annexed certaine Oracles
of SIBYLLA, agreeing with
the Reuelation and other places
of Scripture.*

EDINBURGH
PRINTED BY RO-
*bert Walde-graue , prin-
ter to the Kings Ma-
jestic. 1593.*

Cum Privilegio Regali.

shipped his Image. But at this time, the second Beast or greate Antichrist was skarsly come: as by the 9. synthesis of the former proposition is showen, and shalbe more at length in the 36. proposition. Therefore the Image and mark, must be of the first gret *Roman* Beast or *Latin* empire, & not of the secod Beast onely. And where it is said* that the second Beast and Antichrist, caused to make the image of the first greate *Romane* Beast, and caused al men to receiue his marke, and that none might buy or sel, that had not the mark or the name of the Beast, or the number of his name; it followes not therby, that ther was no *Image, marke, name, nor number of the beast*, before the Antichrist come; but rather, that the second beaste or Antichrist, causeth to repair the after they wer almost abolished, and that he did confirm & approoue them of new, as in the next proposition is declared. Secodly, this *marke, Image, name & number of the name*, appertains to the first gret *Romane* beast, because it is plainly* saide, that *the images is of the great Roman beast, which receined the deadly wound.* And thereafter it is said (or at the lest may be gathered by the text) that not onely the *Image* and the *marke*, but also the *name & number*, doth appertaine to on selfe same beast. And therefore necessarily, *the image, marke, name and number of the name*, must al appertain to the great *Romane* beast and *Latin* Empyre, & not to the second Antichristian beast onelie.

28. PROPOSITION.

The Image of the Beast, is these degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

Seeing that great ten-horned beast, is the *Romane* Empire (by the 24 proposition) and (by the former proposition) this Image, is the image of that Empyre, and (by the text) this Image must haue a spirite, and must speake as the Antichrist inspires him. What els can this liuely and speaking Image then be, but a man? yea, even such a man, as doeth represent and beare the figure of that *Romane* Empyre: and there-

therefore (as saith the text) doe all men worship and reverence him. This image then is of two sorts, the one wer these vnworthie Emperours (not of the auncient blood of *Romanes*) in whome the empyre did decay. Of these there were in the daies of this first Viall, as is saide in the discourse of the former proposition: the last of these were extinguished by the *Hunnes, Gotthes, & Vandalles*. The other sort were the new Emperours, called the Emperours of *Germanes* and *Romanes*, of whome *Charlemaigne* was the first. These also were but a figure of the first old empyre, and were but onely *Romane Emperours* in name, and neither of their auncient blood, neither having such authoritie as they. These did the Pope crowne & inaugurate as Emperours, or rather as images of the first empyre. These inspyred hee with the spirit of his errours, and made them to speake as he willed them, and then confirmed he their Empyre, and proclaimed them *Emperours*, and caused all men to reverence them, as it is said in the*text. So then for conclusion, all the properties of the beasts image, agree so fitlie with these degenerate Emperours, both of the first sort and last sort (which neither were *Romanes* of blood, neither *Emperours* in effect) that we can cal non other, than them to be the Images of the ten horned *Beast*, or *Romane* and *Latin* empyre.

Apoc. 13.
14. 15.

29 PROPOSITION.

The name of the beast expressed by the number of 666, (cap. 13) is the name λατινος onelie.

MAnie having mistaken this text, haue judged this number to be the number of the Antichristes name in particular, as if it were the number of the second Beastes name, which we haue proued by the 27. proposition to be of the first beasts name. Here then say we, that name is *λατινος*, for these reasons. First, becaus the name of the beast is proved (by the said 27 proposition) to be the name of the ten-horned *Romane Beast* or *Latyne empyre* in generall, and not of the Antichrist onelie, and so it muste either bee *Romannus* or *Latinus*, but of these two, *Latinus* is the eldest style: for King *Latinus* (from whome that people were called *Latini*, and their countrie called

called *Latium*) was long before King *Romulus*, of whome the Citie was called *Rome*, and the people therof Romanes. Secondlie, it must bee the number of a mans name (saith the text) so is *Latinus* the name of a man, even the name of one of their first Kings. Thirdlie, forasmuch as the *Grecians* had a custome in their mysteries and Oracles; to obserue the number of names, as ye shall finde in diuers parts of *Sibylla*: And as in that countrey, the name of the flood *Νειλος* is celebrated as holie, because it containeth the number of the daies of the yeare, 365, as *Carion* testifieth, *chro. lib. 4.* wher he describeth the *Cattes* and *Hesses*. Therefore, S. Iohn (observing the custome of them to whome hee writeth) saith* that the number of the Beast, or rather (as he termed it in the former

Apoc. 13.
17. 18.

17. verſ.) the number of the Beasts name, is 666. And euen so it is, that *λατεινος* contained the number of 666. For λ is 30. α is 1. τ is 300. ι is 5. ς is 10. υ is 50. Ϸ is 70. and ς is 200. which altogether make sixe hundred three score and sixe. Therefore *λατεινος* is the verie name of the Beaste, meened by the said number. And for better confirmation of this forme of interpretation, *Ireneus Martyr* (who was Disciple to *Polycarpus* the Disciple of Saint Iohn) about the end of the fift booke de *haresibus*, approoueth this manner of interpretation, saying: *Et testimonium perhibentibus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Bestia, secundum Græcorum computationem, per litteras quæ in eo sunt sexcentos habebit & sexaginta sex &c.* And these bearing testimonie, that face to face haue seene saint Iohn, and by reason teaching, how that the number of the beastes name, doth contain six hundred three score and sixe after the *Gracians* reckoning, by the letters that are therein. And thus far saith he generallic, concerning the maner how this text shall be interpreted, as appearinglie hee had his warrant, receiued mouth by mouth from Saint Iohn. But as to the particular names, although he reckoneth out *λατεινος*, with other of his owne conception, yet because he had not such particular warrant mouth by mouth thereof, he leaues off to speake determinately thereof: But by the euēt now fallen out, we may more cōstātly affirm

Apoc. 13.
18.

this

this same. For conclusion, seeing by the 24. Proposition, the first great ten-horned beast is the *Roman* Empire, wherof (by the 27. proposition) the number of his name is the number of 666. and that (by the text) the same must be the number of a mans name: Therefore, this number of 666. cannot bee yeares, as some do interpret it, nor ἀρνῆμε for ἀρνῆμαι, which is to denie, nor ἐκκλησια βαλικά, neither *Dis lux*: because although these containe the number of 666: yet these be neither the names of a man, neither the names of the Latine or Romain Empire, as is proued, that the name of the said number ought to be. Also this name is neither τεῖλαν nor μαδμετις, because although they both answer the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or *Romane* Empire. And therefore that name necessarilie must be λατεινος, as beeing not onelie the name of a man, but also the proper name of the firste beast: as thirdlie containing in it the said number 666. conforme to the three properties and tokens therof, warranted by the text.

30 PROPOSITION.

The marke of the Romane beast, is that invisible profession of seruitude and obedience, that his subiectes hath professed to his Empire, since the first beginning therof, noted afterward by the Pope, with diuers visible markes.

IN the ninth cap. of *Ezechiel*, it is said, that the Angel marked Gods Elect within *Ierusalem*, with a marke on their fore-heads: the like is said in the *Reuelat.* yet in no hystorie of these daies is it heard that anie such visible marke was set vpon the faithfull: wherethrowe that marke must of necessitie mean nothing els, but that profession of service and obedience towards God, which with bolde faces wee aduouch as constantlie & openlie, as if we were visible marked therewith. And semblably, on the contrary part, this marke of the *Romane* beast or *Latine* Empire, is nothing els, but that professed seruitude, obediēce, confederacie or concurrence, which the subiectes thereof haue avouched to obserue ther-vnto, And for confirmation hereof, it is said in the *Reuel.* that

Ezech. 9. 4

Apo. 7. 3. 4

Apo. 16. 4

the daies of the first *Vial*, there fell a greate plague on them
 Apo. 16. 2, that received the *beasts* marke, & worshipped his Image: but
 at that time, (which was betwixt the yeare of God 71. and
 316) there was no visible marke, that can be attributed vnto
 them of that empyre, nor any difference betwixt them & the
 enemies of the empyre, but onelie their foirsaid profession;
 which therfore doubles must be called in that text, the mark
 of the empyre. But as to the second part of this proposition,
 how soone the Antichrist, that two-horned Beast came, hee
 caused all men to receiue a mark, which the text describes so
 specially, with such notes, as it must needs be a more notable
 and visible mark, nor the simple profession onlie; for the for-
 mer mark of simple profession, is but simply called the mark
 Apo. 16. 1. of the *beast*, (*Reuel.* 16) but the marks that fell in the time of
 the Antichrist, are not only said to be marked in their fore-
 heades or right hands: but also, the forme and shape of the
 mark is expressed by the text, where the same mark is said to
 be, the *mark of the Beasts name or number* thereof: as if he would
 Apo. 14. 11
 Apoc. 15. 2 say, there are marks taken out of the beasts name, or rather
 number thereof, which all his subjectes shall beare or weare
 sometimes on their fore-heades, sometimes in their handes:
 which, what they be, followeth in the next proposition.

31. PROPOSITION.

*The visible markes of the beast, are the abused characters of
 X̄s and crosses of all kindes, taken out of the number of the
 first beasts name.*



THESE visible marks, whatsoeuer they be, haue five notes
 or tokens assigned by the text to know them by. First,
 they are called the *marks of the Beast*, *Reuel.* 13. 17. and 14. 9.
 that is to say, marks of the first and great *Romane* beast, as is
 proued by 27. *Proposition*. Secondly, and more especially they
 are called *marks of that Beasts name*, *Reu.* 14. 11. Thirdly, & most
 especially of all, they are called the markes of the number of
 that beasts name, in these wordes, *Reuel.* 15. 2, *And these who
 obtained victorie of the beaste, and of his Image, and of his marke*
 of

of the number of his name, worde by word out of the originall greek: And so this victory is not spoken of his mark, (and) of the number of his name, as some translat, but of his mark of the number of his name; mening so expressly, that his mark, is a mark of the number of his name: that is to say, is deriued or composed of the number of his name, but the greek number of his name is, $\chi\zeta\sigma$, as expressly saith the text, *Reuel.* 13. 18. Therefore, in these numeral letters $\chi\zeta\sigma$, ar these marks contained, and this wee haue very specially for the third token. Fourthly, these marks must be deuised, injoynd, and appointed, by the second Beast or Antichrist, as prooues the text, *Reuel.* 13. 16. Fifthly, these marks must be vniuersall vpon all men, rich and poore, free and bound, and that no man might vse his traffike of merchandice, or lawful affaires, who had not receiued these marks, as testifies the text. *Reuel.* 13. 16. & 17. Then, vnto whatsoeuer marks all these five tokens do agree, the same are the Antichristian marks: But vnto the abused characters of $\chi\tilde{\rho}\varsigma$, and crosses of al kinds, doth al these five tokens agree: for first $\chi\tilde{\rho}\varsigma$ is justly called the marke of the first Beast and *Romane* Empyre, for two causes; the one for that all these of that Empyre, are entised vnder colour of the name of Christ, to reverence that character, being nevertheless, as it is abused, nearer to the name of the Antichristian and *Latin* kingdome, nor to the name of Christ, as hereafter shall be said. The other cause is, for that these marks of $\chi\tilde{\rho}\varsigma$ are gathered of these letters $\chi\zeta\sigma$, which are the number of the name of that *Latin* kingdome and *Romane* Beast, (as hereafter more specially shal be proued) Therefore, justly ar the marks of $\chi\tilde{\rho}\varsigma$, called the marks of the first *Roman* Beast, agreeing with the first token. Secondly, and agreeable with the former, because (by the 29. Proposition) that beasts name is $\lambda\alpha\tau\epsilon\iota\nu\omicron\varsigma$, whose numerall letters $\chi\zeta\sigma$, represents and yeelds the marks of $\chi\tilde{\rho}\varsigma$ (as more specially immediatly shal be said) Therefore $\chi\tilde{\rho}\sigma$ agreeth with the second token, to bee called the mark of that Beasts name. Thirdly, and according to the third token, this mark $\chi\tilde{\rho}\sigma$ is contained vnder the numerall letters of that beasts name $\chi\zeta\sigma$, and is hereby perfectly represented, the two extreme letters respectively agreeing in one, and

ξ & the smal disagreeance of the middlemost: to wit, betwixt ξ and ρ to bee vpon very necessitie; for where as S. Iohn here speakes expresse of numerall letters, hee could haue no one numerall letter to represent both ρ and his crowne, this way ρ more like it nor ξ where of the vpper parte represents the crown, the nether part the figure of ρ. Moreover there is yet greter affinitie betwixt ξ & ρ for ρ or rather ε after this form in the greek, & ξ in this Beasts language & cōmon writtē letter in Latin is ε which is al one in figure, & so the marks of χ ρ ε agrees with the third tokē. Then fourthlie the mark χ ρ ε is deuised, & takē vp by the secōd Beast the Pope & his Clergie, to represent as they say, the name of Christ thereby, but rather the contrāry, as followeth hereafter. Fifthly, and according to the fift token, the Pope and his Clergie ordaines vniuersallie all theirs, (whome only they cal Christians) to reuerence the verie naked figure of χ ρ ε and bare character thereof, as hauing a diuine vertue in it, transferring and distracting our zealous reuerence from Iesus Christ our Saviour, who is God with vs to such bare characters, & to such dead and naked wordes in an vnknowne language, as IHS† XPST† SOTER† IMMANVEL† And therfore appoint they all men to beare and were this foresaid character χ ρ ε with such like other bare names, in their rings, amulets, pēdaries, breastplates, tablets, *Principios* and *Agnus Dei*: Abusing it in way of forcerie, as in a thousand papisticall charms and conjurations, not onely in the Clergies priuie books, but also in their publick service, called *Exorcismus*, is to bee seene. So then, seeing these fīue tokens do agree with χ ρ ε it followeth necessarily, that that abused character is one of the Antchristian marks. It remaineth then to proue the like concerning their crosses of al kinds. And first, the crose is justly called the mark of the first great *Romane* beast & *Latin* Emperours, for three causes, the one because that the Emperour and all his subjects generally, ar somtimes marked therwith, & beares the same, as shall be said. The other cause, because the Emperour *Constantine* illuded by a crose shadowe in the clouds taketh vp at the deuise & perswasion of *Syluester* the first, and first Antichristian Pope, the marke of the crose, and that the

rather

rather, because (as these fabulous histories report) his mother *Helena* was said to haue found Christs crosse, & so justly may the crosse be called the marke of the first Beast and *Romane* Emperour. The last cause, why the crosse is called the marke of the *Romane* Beast, or *Latin* Emperour is, for that it is taken out of his name, even out of the three numerall letters thereof, as presently you shall here. So then the first token of the Antichristian marke, agrees with the crosse. Then agreeable to the second token: for so much as by the 27. proposition *λατεινος* that Beasts name, at the least vndoubtedly, the numeral letters of his name are $\chi\xi\varsigma$, out of the which are gathered crosses of all kinds (as immediatly shall be said.) Therefore these crosses, are justly called the marks of this Beasts name. Then thirdly, according to the third token, in the said numeral letters $\chi\xi\varsigma$, are contained crosses of diuerse kinds, both in figure and in name: In such manner, as both the *Greek* Churches and *Latine* Churches, are certified thereof: for among the *Grecians* the forme of χ is a crosse, and among the *Latins* ξ which is X, is also a crosse, and these bee crosses asidewaies called S. *Andrewes* crosse: Therefore the third and last letter is a double letter of abbreviation, containing these two letters ς, τ . wherof the last is called a headles crosse, likest to the crosse, which they call our *Lords* crosse: And so alwaies and of euerie letter hereof ariseth the figure of the crosse. As to the names of the crosse. in latine *crux*, & in greeke *σταυρος* it is not possible for them to be expressed vnder so few letters more viuely, nor they are here, for here haue you their chiefe letters, even both their capital & their final: for by χ and ξ , haue you in Latine C. & X. making *crux*, or. CH. and τ making barbarousie *CHRVX*, as I haue seene and hard it so in printe and pronounced. And againe by the last letter σ haue ye the grek name of the crosse *σταυρος* likewise expressed, by his capitall and finall letters. So then according to the third token in $\chi\xi\varsigma$, which are the greeke number or numerall letters of the Beastes name, are contained crosses of diuerse kinds, both by figure and by name evidently expressed, to both the orientall or greeke Churches, & to the occidentall or latine Churches, & what

is more evident? Fourthlie, & agreeing to the fourth token, these crosses (I meane the abuses thereof) were deuised by the second *Beast*, the Pope and his Clergie, as magical marks of sorcerie, gree by gre, to withdraw that godlie meditation that we ought to haue of Christs passion, and that reuerence that wee ought to haue towards Christ, for suffering death for our sakes, and to bestowe the whole merite, honour and vertue thereof, first, to the materiall crosse, whereon he suffered, and then to bare figures and marks therof, and last of al, to other curious sophistical figures and marks, such as  which they cal the crosse of *Ierusalem*, and such as this crosse  which is to be seen vpō diuers old Church walles. Which figures are so degenerat gree by gree frō crosses to cōpasses, crooks & rammald, that altogether they haue no resemblance of Christs passiō. Finally, and according to the fift & last token: these crosses were so vniuersally vsed, that (beside their daylie crossings with their right hande on their fore-heads, which they cal *saning*) all manner of persones, behoued to beare and weare, euen visible marks thereof, at appointed times on their foreheads, or in their hands; such as to be crossed with ashes on their foreheads on *Ashwednesday*, and to bear Palme crosses in their hād on *Palmesunday*, otherwise they wer thought to be *Heretiks*, and cursed from the communion of Christians: And these excommunicates (as saith the Bull of Pope *Martin* the fift, *Fol. 134*) shall not be permitted to keep house or lodging, or to make any block or bargain, or to occupie any traffike or trade of marchandize, or to haue any societie with Christians. Then, seeing these crosses agree now with all these fiue tokens of the Antichristian marke, as a litle before *xps*, was prooued to do. Therefore, necessarilie these mārkes of *xps* and crosses of all kindes, must bee the beasts visible marks. Let no man grudg hereat nor grieuoufly tak it, objecting, that we haue made these to be the marks of the Anti christ, which men haue hitherto deuised (as they say) to represent the name of Christ, and his passion. For certainlie these same thinges, which not men, but God hath deuised and appointed; how soone they are misused, they are called by the Spirit of God, abominations. Appointed not
God

God the brasen Serpent to be erected, as healthful, but after that it was worshipped, it was destroyed by* *Ezechias* as damnable? Appointed not God the Sacrifices and incense offerings, & yet saith he in *Osee*, *Misericordiā volui & non sacrificium: I desired mercy & not Sacrifice*. And in *Esay*, *Ne offeratis vltiā sacrificium frustra; incensum abhominatio est mihi: Bring no more Sacrifice in vaine: Incense is an abomination vnto mee*? Seeing the Lord then doth reject those ordinances which himselfe hath instituted, & calleth the *Abomination*, when they are abused, how much more ought we to reject those sophisticall marks of $\chi\rho\varsigma$ & crosses of all kindes, such as these † which they call our Lords crosse, & † S. *Georges* crosse, & X. S. *Andrewes* crosse & the crosse of *Iernsalem*, & the crosse of *Dedication*, besides the Popes crosse, and manie Crosses more, & esteeme the as abominable Antichristian badges, whereas we see the not onelie devised by men, but also abused by them in way of forcerie and magick: imputing vnto these naked figures a vertue and sanctitude in their charmes and exorcismes, as, though, the whole vertue of Christ and his passion were transferred ouer vnto them. And although they say, that they haue devised $\chi\rho\varsigma$ to represent the name of Christ $\chi\rho\iota\sigma\tau\omicron\varsigma$ thereby, and crosses of sundrie kindes, to represent his passion therewith: yet the Spirit of God lets vs see evidently by this text, that he doth reject and cast ouer these their magicall characters and forceries to themselves againe, as liker to the numeral letters of their name, then to his name, euen liker to $\chi\rho\varsigma$ than to $\chi\rho\iota\sigma\tau\omicron\varsigma$ and so let none doubt, but these foresaid figures, as they are vsed, or rather abused, are the verie marks & tokens of the beast, agreeing with the foresaid tokens of the text, in all points and properties.

32. PROPOSITION.

Gog is the Pope, and Magog is the Turkes and Mahometans.

THIS is prooued three waies, to wit, first by the signification of the names, secondlie, by comparifon, and thirdlie,

number is sixe
hundred, three
score and sixe.

same number is
also the number
of one of the
chief^u headsmen,
and firste Princes
thereof, and the
letters of that
name make the
number of sixe
hundred, three
score and sixe.

18 Which who wil wiselie
cōsider, shal find more like to
χξς (which is the nūber of the
name λατεινος;) than to the
name of christ; for this λατεινος
is the name of that king, frō
whom that Empire is called
the *Latin Empire*, & the nūber
of that name λατεινος is 666.
expressed in Greeke by these
numerall letters χξς.

Notes, Reasons, and Amplifications.

^a Seeing (Apoc. 17. 15.) waters generallie are interpreted to mean al people and nations: the sea where out this kingdome, and the foure kingdomes in *Dan. 7.* ariseth, must needs be the tumultuous people and tyrants of the world, amongst the which, and of whome, the monarchies start vp, conforme to *Esay 57. 20; the vickeed are like the raging sea that cannot rest, &c.* and *Ezech. 26. 3. I will bring up many nations against thee as the sea, &c.*

^b That beast is interpreted Kings, kingdomes, empires, and monarchies read *Daniel. 7. 17.* and *Dan. 8. 20. 21.* and that this beast is the Romane kingdome and empire in particular, is prooued by our 24. proposition.

^c That these seuen heades, are interpreted seauen hilles of the great, citie, and seuen sorts of Kinges or gouernors thereof, reade Apoc. 17. 9. 18. and howe Rome is that seuen hilled citie, gouerned by seuen royall and princely gouernments, is prooued by the 23. proposition, and in our foresaid 24. proposition.

^d How this empire of Rome became deuided into ten Kinges or kingdomes, compared to hornes, read Apoc. 17. 12. and the said 24. proposition.

^e *Daniel* (cap. 7.) describing the foure monarchies, compares the first (which was of the *Babylonians*) to a Lyon. The secōd (which was of the *Modes* and *Persians*) to a Bear. The thirde (which was of the *Grecians*) to a Leopard: but because to al these, fourthly succeeded the greate Latin empire: Therefore Sanct *Iohn* composeth
here

here the fourth beast, which represents the same of all the former three, signifying thereby, that this empire lacked no instrument of crueltie, that any of the former had.

^f What throne & seat can this be els, that the Deuil giues to the *Romans*, but that which he promiseth to giue to Christ (*Mat.* 4. 29) to wit, euen the Empire of the worlde, as being the Prince of this world (*Ioh* 12. 31. & *Eph.* 6. 12. & *Col.* 2. 15.) & so indeede it pleased God to permit the *Romanes* by their deuillish auguries, oracles, forceries & bloodshed, to obtain the whole monarchie of the earth, to the wrack of other godles people, and at length of themselves.

^g The heads (*Apoc.* 7. 19.) being two waies interpreted; to wit, for seauen mountaines, and for seauen kinges or royall governments. The wounding of one of these seuen heades, must necessarily, rather meane the decay of one of the seauen Princely gouernmēts, thā any thing concerning any of the hills, specially, seeing experience of the euent hath declared, that the most speciall of these seuen gouernmēts, to wit, the Emperors, were abolished by the warfare of the *Hunnes*, *Gothes* & *Vandalles*, and vaked from the daies of *Augustulus*, in the year of Christ 475. vntill the cōming of *Charlemaign* in the 806. year, in whose person and successors, that deadly wound of the empyre was healed, & the estate of Emperors renewed.

^h Who can deny but these *Romans*, adorers of these Idols, in whome the deuill actually spake by oracle, in that doing, worshipped the Deuil, seeing the most simple sorte of Idolatry, is nothing els, but the worshipping of deuils, & are adjunct, *Apoc.* 9. 20.

ⁱ This mouth of the Empire, euen the Pope, that Antichristian prophet, here receiues his beginning of the *Latin* empire, as a mēber therof, but afterward (ver. 11.) he becomes a seuerall king, and is particularly described: hereof read the 24. 25. & 26. Propositions

^k That 42. moneths be 1260 yeares, and begin about the 300. or 316. yeare of God, read our 1. 16. and 36. propositions.

^l This slaying of the Lambe from the beginning, meaneth the certaintie of Gods predestination, in that the decree of God, pre-ordinate from the beginning, shal as surelie take effect, as if it had bene alreadie performed from the beginning. *Aretas*, reads this wise, *whose names were not written from the beginning of the world in the booke of life of the Lambe, vvhomas slain*. Agreeable with the like, contained *Apoc.* 17. 8. Alwaies, seeing both the saued number, as also
the

the forme of redemption are from the beginning appointed and preordinate by God, therefore both these readings may stand.

^m After he hath described the Pope as a member, even the mouth of the great *Romane* Empire: now describeth he him more particularlie & apart, as hauing obtained a particular kingdom of his own: hereof read note ^l with the 24. 25 and 26, propositions.

ⁿ *Hornes*, to signifie, powers, & kingdoms, read the note ^p Apoc. 5

^o This deadlie wound, note ^s is declared to be the decay of the Imperial estat, which now being start vp again in *Charlemaigne*, the Pope proclaimes him Emperor, & willeth al mé to reverence him.

^p Of these miracles and wonders, wrought partlie by sorcerie, partlie by juggling, & partlie but falslie alledged, ye shal find diuers histories. Hereof reade the tenth synthesis of our 26. proposition.

^q Of these fiery signes, we read two sorts, the one is by inchant-mét, such as Pope *Gregory* the 7. did practise, who first was a Monk, & was called *Hilde-brand*, which is to say, *helth-brand*, or rather a *het brand*, & being ashamed of that name, did change the same, but not the meaning therof, for (as Cardinal *Benno* writes in *vita Hilde-brādi*) *Cum vellet manicas suas discutabat, &c.* that is, *Whē he list, he did shake down his sleeues & fire did flie out in manner of sparks, and by these miracles, as by a sign of holines he deluded the eies of the simple people: And because the deuil might not persecute Christ openly by Pagans, therefore by this false Monk vnder a Monkes habit, & shew of religiō he fraudfully preassed to subuert Christs name.* The other sort, is by ceremonies of terour, as when the Pope or his Cleargie doe cast downe fierie Torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath wer likewise ready at their command, to bee shaken out of heauen (as out of *Hilde-brands* sleeue) against them whom they curse. And by these horrible signs & terrours they haue so terified Princes, that they made thé to lose their kingdoms, & due obedience of their subiects, till they behoued to stoup vnder their feet, & craue pardon and absolutiō. What kingdoms thereby the Pope hath cowped, and what rents and dignities he hath conquered, is to be seene in histories.

^r The Pope politikelie for his ease, causeth these newe counterfet Emperors to be made by princes Electors; that these Emperors of his own making, may not onlie augment his Ecclesiastial rents, but also, may be readie, as his slaues, to fight his battelles, and re-
venge

venge all his quarrels, as is to be scene of manie and diuerse histories, els shall the Pope deprive them, and create other Emperours in their place: And so hath he puissance indeede to doe, for that hee hath hitherto so pinched the empire, that hee hath the substance thereof; and they little more than the bare name, image, or shadow thereof: and therefore, are they called images of the beast, as being in a manner but counterfeit Emperours: Reade herevpon our 28. proposition.

^f The king of Romanes and apparant Emperour, chosen by the Princes Electors, is neuer the more Emperour, vnlesse, being sworn to maintaine the Papisticall seat, he be afterward inaugurate and crowned by the Pope: for manifestatiō of which supremacie, Pope *Celestine*, crowning the Emperour *Henric* with his hand, hee afterward with his foote threw down the crown from his head, saying, he had authoritie both to make Emperours, and to despoise them at his pleasure.

^c That these visible marks are the abused characters of $\chi \rho \varsigma$, & crosses of all kindes, such as † ✕ ☩ ☼ & such other, and how these be rather deriued from the beasts name, *λατεις* than from the name of Christ, read the 31. proposition.

^u That the name of the beast is *λατεις* or *Latin Empire*, & how that name resulteth of the number 666 or $\chi \varsigma \varsigma$, read the 29. proposition, and how the beasts visible marks are deriued there-from, read the 31 proposition.

CHAP. XIII THE ARGUMENT

Vnder the figure of 144000 Israelits, marked (Apoc. 7) with the mark of Gods protection, before the troubles of the seuen ages, and now appearing in that same full number after these troubles, reioycing with Christ on mount Sion: The Spirite of God expresseth to vs, the deliuerie of his Church frō al the tyranny of the Antichrist, & reuī uing thereof againe in ful nūber, which being the first resurrection he proceedeth from thence orderlie to the second resurrection, and Gods great harvest, deviding the whole time to that great day, as also that dayes work, among seuen Angels, whom extraordinarlie here